

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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For Zion's Herald.

EARLY ECCLIESASTICAL ACTION ON TEMPERANCE.

BY REV. D. DORCHESTER.

In previous articles it was shown that, at the commencement of the present century, the nation had reached the utmost limit of dissipation. Demoralization, physical, economical, moral, and religious, was everywhere to be seen. But those who had not been drawn into the whirlpool of dissipation were beginning to inquire, What can be done to arrest and turn back this tide of evil? The religious teachers and pastors of the land, who were entrusted with the spiritual watchcare of the people, began to perceive that such a state of things was a powerful obstacle in the way of the progress of their work. Hence we find many of them filled with spiritual concern for the welfare of their flocks, pondering seriously and anxiously upon this momentous subject.

ACTION OF THE PRESBYTERIAN CHURCH IN 1811.

At the session of the General Assembly of the Presbyterian Church in Philadelphia, May 16, 1811, the Report on the State of Religion deplored the alarming prevalence of intemperance in the following words: "We are grieved, but constrained to say that we are alarmed of the sin of drunkenness prevailing, prevailing to a great degree—prevailing even amongst some of the visible members of the household of faith. What a reflection on the Christian character is this, that they who profess to be bought with a price, and thus redeemed from iniquity, should debase themselves, by the gratification of appetite, to a level with the beasts that perish!"

At the same session, Dr. Rush presented to the General Assembly one thousand copies of his Essay on the "Effects of Ardent Spirits," for general distribution, accompanying the donation with a letter, urging them, as who had been repeatedly done before, to take some decisive action on this question. A committee was appointed, who favorably considered the subject, and reported the following resolution:

"Resolved, That Revs. Drs. Miller, Milledoler, Remond, and Rev. Messrs. James Richards, McNamee, N. S. Ely, Gardner Spring, and Dr. John R. Boott, be a committee to endeavor to devise measures, which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors; and that, in their report, they make a full and frank disclosure of all their proceedings, and associate with any persons who may be appointed or associate for a similar purpose, and report to the next Assembly."

STRANGE PHENOMENA.

This action of so influential a body of ministers awakened considerable attention. But there were other causes in the circumstances of those times which conspired to deepen the impression. The year 1811 was one of deep and painful anxiety to the American people. Difficulties had long existed between our government and Great Britain, which, it was evident, must result in war, and the people were preparing for such an event. The public mind was sick and gloomy; and it seemed as though strange phenomena of nature conspired with the circumstances of the nation to deepen the gathering shadows of despondency, and to provoke to serious reflection and inquiry. An earthquake extending across the land, a portentous comet of unusual size hanging athwart the heavens, a long drought, an unusual summer extending far into autumn, with national complications and embarrassments, all contributed to make this period exceedingly dark. Any serious subject presented at such a time would engage the public attention, and especially a subject which opened all eyes to the consideration of so great and manifest a departure from virtue and religion.

It was at such a time that the General Assembly set in motion a ball, whose onward progress was destined never to cease. The nail was at last "driven in a sure place." The results of this action can be traced, through certain and definite links, to the present time. For there now exists, in the State of Massachusetts, an incorporated Temperance Society, which, it will be seen as we progress, was organized on the direct and immediate results of this movement in the leading religious body of the land, viz., the "Massachusetts Society for the Suppression of Intemperance."

THE GENERAL ASSOCIATION OF CONNECTICUT

IN 1811.

This action of the Presbyterian General Assembly was immediately brought before other ecclesiastical bodies in different parts of the country, awakening favorable responses. At the meeting of the General Association of Connecticut, which was held during the following month, on the third Tuesday of June, 1811, at Farmington, the resolution of the General Assembly was read, and a committee, consisting of Rev. Messrs. Nathan Perkins, D.D., Abel Flint, and Andrew Yates, and Hon. Jonathan Brace, Hon. Theodore Dwight, and Ichabod L. Skinner, Esq., was appointed, "to correspond and act in concert with the General Assembly, at Philadelpia, upon Temperance, for their consideration." On the 26th of June the Association responded by appointing Rev. Samuel Worcester, D.D., of Salem, Rev. Jedediah Morse, D.D., Rev. Abiel Abbott, Rev. Benj. Wadsworth, Reuben D. Moseley, M.D., Wm. Thurston, Esq., Joseph Torrey, Esq., and Jeremiah Evarts, Esq., a committee to co-operate with the committees of the two before mentioned bodies.

THE GENERAL ASSOCIATION OF MASSACHUSETTS IN 1811.

A week after this action in Connecticut, the fourth Wednesday of June, 1811, the General Association of Massachusetts met at Salem. Rev. Messrs. Wm. Atta, Wm. Neill, and Gardner Spring, delegates from the General Assembly of the Presbyterian Church, were in attendance, as they had been during the previous week, at the session of the General Association of Connecticut, and presented the action of the General Assembly, at Philadelpia, upon Temperance, for their consideration.

On the 26th of June the Association responded by appointing Rev. Dr. Rush, of Philadelpia, on the same subject, by Rev. Mr. Abbott, the president of the General Association of Connecticut, and presented the action of the General Assembly, at Philadelpia, upon Temperance, for their consideration.

THE GENERAL ASSOCIATION OF NEW HAMPSHIRE
IN 1811.

Met at Dunbarton, Sept. 17th, 1811, and, in the course of their session, they appointed a committee to act in concert with the committees just referred to, consisting of Rev. Seth Payson, D.D., Hon. Thomas W. Thompson, Dr. George Farvar, Rev. Pearson Thurston, Wm. H. Woodward, Esq., and Rev. Asa McFarland.

OTHER ECCLIESASTICAL BODIES.

The General Convention of Vermont took similar action about this time. The Synod of New Jersey and New York, in October of the same year, in their Pastoral Address, deplored the great evil of intemperance, and warned their people against it. And the Presbytery of Suffolk, Long Island, during the same month, resolved, that in future, "no ardent spirit, nor wine, should constitute any part of our entertainments at any of our public meetings;" and it was also recommended to the members of their churches, "not to treat each other, as a part of hospitality, in friendly visits."

Ministers of the gospel began, for the first time,

* Minutes of the General Assembly of Presbyterian Church, 1811, pp. 317, 318.

† Minutes of the General Association of Connecticut, 1811, p. 232.

‡ Minutes of the Synod, pp. 61, 62.

§ Minutes of the General Association of Connecticut, 1812, p. 507.

¶ War of 4,000 men, p. 190.

** Autobiography, Vol. I., p. 247.

† Minutes of the General Association of Connecticut, 1812.

** War of 4,000 men, p. 190.

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MISSIONARY DEPARTMENT.

FROM OUR MISSIONARY WORKS AT NEW YORK.

REVIVAL IN GERMANY.—Bro. J. S. Bailey writes that in Berlin, Broth. Glaesel has had a prayer meeting every evening from the 1st to the 20th of January. He had called penitents and awakened persons to the mourners' bench, and has witnessed the conversion of souls there. . . . A Delegation of the German Evangelical Church and others are seeking the Lord. . . . The quarterly meeting held at Edewecht recently was a precious season. Brother Klaesel labors there with great success. Eighteen persons between thirteen and fourteen years of age, were taken into society. The revival spreads through the circuit. . . . There have been several conversions in Bremen, and the meetings are frequent. The members of the church are working in the bazaar, and still we are unable to keep up supplies to fill the orders for Bibles and books. . . . In Bremen many children remain in this present school, although the church is located. . . . Brother Wunderlich, of Saxony, writes: "That in a prayer meeting held for teachers and children many children were so wrought upon that their eyes for meadow, in such a agony as he has never seen before. The convert's name was his oldest daughter, and himself and wife see that she is a newborn child. . . . At the tract meeting held at Hanover, I had the honor to speak on the tract, and the tract was well received. One of these 'The Old Soldier' was referred to in the meeting. A sister got up and said, 'I have now for the first time distributed that tract. I do not know that the body is the letter to it.' Another sister immediately arose and said, 'That which you gave to me made the first impression on me.' What joyful disclosures will be made before the throne to those who have patiently labored in well-doing in tract distribution, as well as other works!"

"RITUAL FOR THE POCKET AND PEWS."

Mr. EDITOR.—Allow me to call the attention of the church to a cheap edition of the Ritual published by Poe & Hitchcock of the "Western Book Concern." The volume contains the parts of the first and second parts of the ARTICLES OF RITUAL AND GENERAL RITES of the Methodist Episcopal Church.

The second part contains the entire Ritual as revised. The book is small, compact, on good paper, in excellent type, and is bound in cloth with leather cover and tinted edges. The price at retail is 50 cents, with the usual discount to parsons which is 25 cents. For the times that it is not doubtless have a large sale. Many of the experienced parsons in the church have long felt the need of such a book as this. The halting, hobbling manner in which we have sometimes been obliged to conduct our services has been a source of great trouble to the Methodist Church. In the sacrament of Baptism the administrator has been compelled to receive from the candidate a mere assent to the points of doctrine presented, or else to sign his name, and to remain in the Displing which he is required to make. In the sacrament of the Lord's Supper also he is required to make a formal acknowledgment of his required subscription in the manner of Confession and Absolution. The Prayer of the church has been a simple, brief, and plain Prayer. We have had a partial Ritual, it is true, heretofore, but it was buried and lost sight of in a mass of matter, as such as "Baptismal Articles of General Conference," "Forms of Discipline," etc., contained in the Law Book of the church, in which a large majority of the members feel but personal interest.

The last General Conference having caused the Ritual to be revised, it is now necessary to have a Ritual of more general use, instructed all the parsons in our church as follows, viz.: "In administering the sacraments, and in the hands of the dead, let our form of Ritual invariably be used. Let it be used in all cases, and be retained in all these acts of worship, and especially to respond to our Ritual."

In a conversation on the subject with one of the most intelligent men in New England, he expressed the opinion that if the instructions of the General Conference were not attended to, it would be because of the neglect of ministers. When we are not to, nor would it be the fault of all of us, then we pass over our influence and efforts to carry out in a spirit of true loyalty what the highest council of the church has ordained?

The edition of the Ritual referred to, will be found well adapted to the character of our church, and will greatly aid the object contemplated by the General Conference.

As many of us in New England are about to change our pastoral relations, will it not be a favorable time to introduce the new Ritual in our church?

The new Ritual, published by Carlton & Porter, may be obtained through J. P. Magee at the Depository in Boston.

Fall River, Feb., 1865.

S. C. BROWN.

"GIGANTIC BIOGRAPHICAL FACTS."

Mr. EDITOR.—Noted in the *Herald* of last week, under this head, some remarks in reference to our charge in this place, and the old Bolton meeting-house. Allow me to make a little addition.

In a conversation with the Toland Circuit, Bro. Paul Townsend and Horace Moulton were my colleagues. During the year more than two hundred were added to the church. The Stafford Minerals and Bankers were added to the church, and the school obtained for the "humble building" which Bro. D. refers. Last Conference we were appointed to Coventry, (Vermont.) The class house numbering thirty-three, was to be built in a very suitable location, with a North Manchester charge. It was soon found that the congregation could not be accommodated in the school-house where we met for worship, and the society removed the old school-house, which was all that was left, into the hands of the Universalists, had apparently been of as little use to them as the Ark of God was to the Philistines of Ashdod.

About the first of July the old house was taken down and removed to this place, ten feet added to its length, finished up in more modern style, so that the beauty of the latter house excelled that of the former, and on the 13th day of last October, the "third" of the "third" session, thirteen years after having the first, every slip was rented within a few days after the house was dedicated, and not a tenant wanted. Miss Emma Donon, a young and very popular teacher, had a school opened for the purchase of an American Organ, and plays without charge on the Sabbath, which is a great help to poor people.

At the close of our Sunday School Concert on Christmas Eve, the drawing of the curtain disclosed two Christmas trees, with some fifty dollars' worth of presents for the children of the Sunday School hanging on their branches, while the organ, with its organist, and the band, with a bouquet of hair flowers, and composed of a lot taken from each little head in the Sunday School, told us we were not forgotten.

But the best of all is God is with us." During the last month our altar has been watered with the tears of penitents seeking for pardon; more than thirty have said, "Pray for us;" and twenty promised to find peace in God's Word, and still the cloud of many dangers over us, and the Holy Spirit is convincing of sin, righteously and judgment.

H. S. RAMSELL.

Vernon Depot, Conn., Feb. 6.

LEOMINSTER.

Mr. EDITOR.—It is not often you are called upon to project a new society, but I have a very timely indeed do I forward to the *Herald* the news of domestic marriages or deaths, and still more seldom, accounts of the success of any enterprise with which my labors may have been connected.

Now, however, I consider "success a duty" and with that eminently devoted Scotchman, M'Chayre, "I would rather beg my bread than preach without success." An intelligent, but perhaps not a very popular, society was formed for the "humble building" which Bro. D. refers. Last Conference we were appointed to Coventry, (Vermont.) The class house numbering thirty-three, was to be built in a very suitable location, with a North Manchester charge. It was soon found that the congregation could not be accommodated in the school-house where we met for worship, and the society removed the old school-house, which was all that was left, into the hands of the Universalists, had apparently been of as little use to them as the Ark of God was to the Philistines of Ashdod.

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About the first of July the old house was taken down and removed to this place, ten feet added to its length, finished up in more modern style, so that the beauty of the latter house excelled that of the former, and on the 13th day of last October, the "third" of the "third" session, thirteen years after having the first, every slip was rented within a few days after the house was dedicated, and not a tenant wanted. Miss Emma Donon, a young and very popular teacher, had a school opened for the purchase of an American Organ, and plays without charge on the Sabbath, which is a great help to poor people.

At the close of our Sunday School Concert on Christmas Eve, the drawing of the curtain disclosed two Christmas trees, with some fifty dollars' worth of presents for the children of the Sunday School hanging on their branches, while the organ, with its organist, and the band, with a bouquet of hair flowers, and composed of a lot taken from each little head in the Sunday School, told us we were not forgotten.

But the best of all is God is with us." During the last month our altar has been watered with the tears of penitents seeking for pardon; more than thirty have said, "Pray for us;" and twenty promised to find peace in God's Word, and still the cloud of many dangers over us, and the Holy Spirit is convincing of sin, righteously and judgment.

H. S. RAMSELL.

Vernon Depot, Conn., Feb. 6.

LEOMINSTER.

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Poetry.

For Zion's Herald.

STEWARDS AND LEADERS.
Why dormant lies the church,
In Leaders why so tame,
Why are its Stewards dull,
Where is the fire and flame?

"We with to learn of God,"
The sinner humbly cries;
No sympathizing voice
From out the church replies.

Ye honored of the church,
Appointed for your seal,
Did God your pardon speak,
 Himself to reveal?

Forgotten is that time,
Forgotten God's great love,
Forgotten are our saints,
Who've joined the saints above?

Is it enough that you
Have passed from death to life?
Are you released from all
The battle and the strife?

Enough that you enjoy
Position for the hour
Among the elect of God,
And o'er the church have power?

Shall souls and groans be heard,
Shall tears in anguish flow,
And you in coldness live
Indifferent to such woes?

Your presence in the place
Would cheer the heart of every saint,
And witness of your love.
But still the saints toil on.

Still unto God they cry,
God hears his faithful few,
And stirs them from on high.

B. C. A.

Literary Notices.

ON THE SUBJECT OF RIGHT AND WRONG.
FOR USE IN FAMILIES AND SCHOOLS. 16mo, pp. 85. Boston: Crosby & Nichols; for sale by Nichols & Noyes.

This is an epitome of Moral Philosophy, simplified and adapted to the comprehension of children. It treats of our duty to God, to the church, to our country; to our neighbor, to our family, and to ourselves.

CRITICAL AND GRAMMATICAL COMMENTARY ON THE FIRST AND SECOND EPISTLES, WITH A REvised TRANSLATION, BY R. REV. CHARLES J. ELLIOTT, D.D., LORd BISHOP OF GLoucester AND BRISTOL. 8vo, pp. 265. ANDOVER: W. B. DRAPEr; BOSTON: GOULD & LUCAS.

In this work we have first the Greek text of the First and Second Epistles to Timothy and the Epistles to Titus; a text critical and explanatory; words, phrases, and sentences with comments, often in reference to the history of the commentary on the three epistles; we have a revised translation, adhering more strictly to the literal rendering, with notes giving reasons and authorities for the new renderings. It seems to have been the aim of the author to produce a work to assist the earnest student of the Scriptures in arriving at the correct and exact sense of the original. Hence its aim is critical rather than doctrinal, although doctrines are stated and interwoven through the whole.

NEW FRANKS; OR, THE CHRISTIAN'S PANOPLY, BY A. L. O. E. 192. New York: Robert Carter & Brothers; Boston: Gould & Lincoln.

This is one of the series called the "Fire-side Library." An excellent book, happily illustrating many practical points and duties of the Christian life.

GOOD WORDS FOR FEBRUARY is received, from A. WILSON & CO., with its usual variety of instructive reading.

THE UNITED STATES SERVICE MAGAZINE for February is received from the publisher, Charles B. Richardson, New York, through A. Williams & Co. It contains several interesting articles, besides valuable statistical and official information of the army and navy. The character of the articles on military affairs, and the official information make this magazine deserving of a wide circulation.

Family Circle.

For Zion's Herald.

SACRIFICED AFFICTION.

MRS. C. M. EDWARDS.

MR. EDITOR.—There is no feature in our great national experience that more impresses the mind of an observer than the energy and vigor with which men and women pursue their respective objects of life. True it is that those objects are often trivial and frivolous, the legitimate offspring of frivolous minds; and yet there is a terrible earnestness in the chase given even those—a zeal worthy of a far more noble cause. The severe discipline that the great present is imposing on us, is, we trust, fast eradicating that love of ease and luxury that was stealing our rich heritage, as children of our puritan fathers, and making us weak as other nations. The women of our nation are becoming strong through suffering; the bruised reed does not break, but rises more firm and elastic to endure the next blast. Weak nerves are out of date, and mandarin tears have been dried in the furnace of fiery affliction. Tribulation hath wrought patience, and patience experience, and experience hope.

Not only is this an earnest age, but it is a fast one—an age of rapid developments. It was a favorite maxim with our grandmothers that "a child must creep before it goes up," and another "you cannot expect an old head on young shoulders." The first illustrating the slow expansion of physical powers and strength; the second that of the more tardy development of the reasoning faculties. But now the little one is quite excused from creeping, it must slide from its mother's arms to hold the bat and toss the ball, or it might sprout its tiny infant sock to bind on the shining slate, and excite no more wonder or admiration than does the manner in which they leap from boyhood to youth, and from youth are torn down by inexorable circumstances to keen, calculating men. Such is the law of evolution; its footprints are found in the humblest walks of life, and in the most exalted; it tries the souls of men and brings out latent principles scarcely known to its possessors.

In our northern rural districts are these changes more perceptibly and keenly felt than where life's substance creates greater excitement, and life's pleasures have more attraction. Here day has followed day in slow succession, and the years went by unmarked by but a few incidents of memorable importance. But now how changed. What has not the last few years done for us, and by what painful process is human character passing through such a transition!

They tell us we know nothing of the horrors of war, and perhaps not, comparatively. Our bread is given, and our water is sure, our homes are warm and bright. No rude alarm breaks our nightly slumbers. But is there no hunger but that which bread can satisfy? No chill but from a northern blast? and what is more hostile than the ceaseless beat of aching hearts through night's lone wakings? Ask the mother whose youthful sons have gone to battle for our bleeding country, leaving their places so quiet and desolate. She is not a patriot, nor compliant, for she is a patriot, and duty is a stern law to her. She knew that the blow might come to her as it had come to others, and acknowledged it necessity. It might be the child of her old age, or "an only son of his mother, and a widow a widow to her."

I wish to caution the boys who read this, against such conduct; for many boys who do not wish to be unkind or cruel, may be tempted to do so before they are aware, just because there is some fun in it.

"I shall never forget," says one, "an incident of my boyhood, by which I was taught to be careful of the conduct of the other boys in the schoolroom."

One of the worst of bad habits in which boys indulge, is calling their companions and other people nicknames. This, when done on purpose, is very wrong and very cruel, for they mostly indulge their wicked wits on those who have some bodily infirmity or deformity.

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Such, Mr. Editor, is the experience of thousands of mothers at the present day, and it is this experience that is developing every latent energy of the soul. I tell you never, before there are many praying souls now who never pray. God's fiery gospel hath wrought that which peace and prosperity never did. The sons have gone to fight the enemy abroad,

the mother is left to a harder warfare at home, n'd in her mighty struggles she crieth even as the Syrian woman, "Lord help," and help cometh unto her. O how many prayers have gone out after our soldier boys; they are following our army in every move and change; they purify the atmosphere of the camp, and neutralize its deadly influence; they float beside the soldier in his march, and impart unwonted strength for arduous labor. And when the battle-field the precious boy has laid him down to die, with friend and comrade driven from his side by the advancing foe, when life's purple flood is oozing from many a ghastly wound, then a mother's prayers come like soft lily-flame, trailing his thoughts from his distant home on earth to a nearer one in heaven. It must be so, else why is it that gospel seed long buried in the dust in time of prosperity, and amid golden opportunities has at length germinated in some far off hospital, or perchance some loathsome rebel prison, and borne fruit to life eternal? Faith-fraught prayer winged its way to the heavenly court, and a messenger of love returned tidings of pardon and peace.

Among those of our youthful boys who have found a martyr's grave at a tender age, was Frank Jewell, son of J. Milton and Lucy Ann Jewell. When the war-cry first rolled up the Penobscot River and burst upon the inhabitants of our little village, Frank was a chubby boy, engaged with others, boisterous sports, or attending the school in pursuit of knowledge. Little Frank possessed decision and firmness of purpose. He was just one of those strong characters that impress anxious fears to the parent lest they make a false step in life's onset. When our young men began to enlist there seemed a spirit of patriotism vibrating even in childhood's bosom. As out of the abundance of the heart the mouth speaketh, what wonder that fear took hold of us? But Frank did not talk; silently he pondered these things in his heart until a few weeks before his departure one year ago. When first he expressed his wish to go, there was that in word and manner that silenced the voice of opposition on the part of his parents, who felt keenly the knowledge of his tender years and inexperience. Frank enlisted. Weeks passed by, and letters from their soldier boy reassured the anxious parents. "He was well and happy, he was glad to be a soldier, had no wish to return till he had fulfilled the term of his enlistment." Then came tidings of fierce conflict with the enemy at the Wilderness, in which he bore his part with the indomitable spirit that had characterized his childhood. Said a comrade of him, "When the firing ceased, I looked up to see the fate of my friends, and there stood Frank quiet, self-possessed, and with a triumphant half-smile on his compressed lip, so I might confess, that I am somewhat proud to think I am engaged in so high a cause as the defense of my country." He was truly patriotic, a good soldier, a true son to his parents, and a credit to his mother's name. Frank died a hero in a neighboring house. The congregation had assembled and were waiting for the services to commence, when the startling intelligence was announced that their beloved pastor was dead.

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